

# CHRISTIAN SECRETARY.

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WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES.

GURDON ROBINS, EDITOR.

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## CONDITIONS.

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From the American Baptist Magazine.

LETTER FROM MRS. BOARDMAN, OF THE BURMAN MISSION, TO MRS. B—, OF SALEM,

Detailing the exposures and losses of her family on their settlement at Maulaming.

Maulaming, Nov. 3, 1827.

My very dear Friend,  
Though no opportunity of sending to Bengal offers at present, yet I will commence a letter, as we are often in extreme haste at the time of sending. In many instances interesting particulars have been omitted on this account.

When I last wrote to you, we had just found ourselves comfortably settled in our little cottage, diligently pursuing the study of the language. I had but recently recovered from a severe illness, and our dear little girl was then suffering from a similar complaint. Through the abundant mercy of our heavenly Father, she is now quite restored to health, and my partner and myself are also enjoying this great blessing. We have no reason to think that the constitution of either of us has suffered any unfavourable change since we left our native land; on the contrary, the climate seems more congenial to us. I think I have, in letters to other friends, spoken of the productions, climate, &c. of this place. I have hitherto refrained from letting you know the extreme loneliness of our situation, and the constant danger to which we have been exposed. I knew that the mention of these things, would fill the hearts of my parents and friends with anxious fears and forebodings. And I knew that you, my dear friend, would weep when thinking of your Sarah in such circumstances. While we were favoured with tranquility and peace of mind ourselves, we chose that you should remain in ignorance of our danger. But as our situation is now more favourable and pleasant, I may mention some circumstances that you will probably be interested to hear.

Maulaming, the place of our residence, is separated from the Burman province of Martaban, only by a river. The opposite side is the refuge of robbers, who come over in parties, 20 or 30 in number, armed with muskets, spears, knives, &c. Thus equipped, they break into houses in the most daring manner, seize every thing valuable, and retreat immediately with their booty to the other side, where they are entirely out of the British power. They have, in one or two instances, surprised and destroyed small villages that were left unguarded. And in one place, they even attacked a guard of seapoys. In some cases, persons by attempting to defend themselves and retain their property, have fallen victims to the cruelty of these monsters. Thus surrounded by dangers, we lived alone, in a house of such frail materials that it could be cut up in any part with a pair of scissors,\* in the midst of a desolate wood, and at some little distance even from a Burman neighbour. There was then, not one person in the Burman village, in whom we could place the least confidence. It was even intimated to us, that the head man of the village, had, in former times, been at the head of a party of robbers. The military cantonments are about a mile distant, and we are the only Europeans living outside. Before we took up our abode here, Sir Archibald Campbell intimated that some danger might be apprehended from wild beasts and robbers if we built without the cantonments, and generously offered us a place inside. This kind offer we felt it our duty to refuse, as a residence in the cantonments would have cut off nearly all our intercourse with the Burmans, and thus our dearest hopes and fondest anticipations be blasted. Mr. B. therefore, declined Sir Archibald's proposal, and with the approbation and advice of his brethren at

Amherst, erected a house on this spot which we now occupy. We came to this place wishing, I trust, to spend and be spent among this people, and trusting in an Almighty arm for protection. Be assured, my dear friend, we felt happy in our decision. We saw these wretched, deluded people perishing in ignorance of the Gospel, we thought of the love of our Saviour to precious souls, we cast a glance towards Gethsemane and Calvary, and that was sufficient. Shall we consult our own ease and comfort? we said; or shall we be willing to take joyfully the spoiling of our goods? This was the question, and I trust the Grace of God enabled us to choose the latter. And the spoiling of our goods we were called to take. About a month after our removal, we were awakened one morning just before day-break. Mr. B. called for a light, and to our surprise and consternation, we saw every trunk and box in the room broken open, and robbed of their contents. The bureau also shared a similar fate. The looking-glass we brought from Philadelphia was gone; the watch Mr. B. had kept so long, and our silver spoons, given me by my— They also took our bunch of keys, causing us to fear that they would visit us again; especially as they found only eight or nine rupees in money. After the first amazement, had a little subsided, I raised my eyes to the mosquito curtains surrounding our bed, and to my indescribable emotion saw two large holes cut, the one at the head and the other at the foot of the place where my dear husband had been sleeping. From that moment, I quite forgot the stolen goods, and thought only of the treasure that was spared. In imagination, I saw the assassins with their horrid weapons, standing by our bedside ready to do the worst, had we been permitted to wake. O! how merciful was that watchful Providence which prolonged those powerful slumbers of that night, not allowing even the infant at my bosom to open its eyes at so critical a moment. If ever gratitude glowed in my bosom, if ever the world appeared to me worthless as vanity, and if ever I wished to dedicate myself, my husband, my babe, my all, to our great Redeemer, it was at that time.

On the next morning persons were employed in critically searching the village in order to recover the goods, but to no purpose. To this day, not a trace has been found of them, leaving no doubt that they were taken immediately over the river to Martaban. Since our loss, we have received many kind presents from our friends, so that we now find ourselves comfortable, and we are contented and happy. Yes, my beloved friend, I think I can say, that notwithstanding our alarms, never did five months of my life pass so pleasantly, as the last five have done. The thought of being among this people, whom we have so long desired to see, and the hope that God would enable me to do some little good to the poor heathen, has rejoiced and encouraged my heart. I confess that once or twice, my natural timidity has for a moment, gained ascendancy over my better feelings: And at the hour of midnight, when the howlings of wild beasts have been silenced by the report of a musket near us, we would say to each other, "Perhaps the next attack will be upon us, and the next charge may be aimed at our bosoms." Then I have been almost ready to exclaim, "O for one little, little room of such materials, that we could (as far as human means go) sleep in safety." But these moments of fear have been transitory, and we have generally been enabled to place our confidence in the "great Shepherd of Israel, who never slumbers or sleeps," assured that he would protect us, and if most for his glory, he would suffer no arm of violence to be raised against us; and we have also felt a sweet composure in the recollection that God had marked out our way, and if it best accorded with his designs that we should fall a prey to these blood thirsty monsters, all would be right.

Shortly after the robbery, Sir Archibald kindly furnished us with two armed seapoys to guard our house—also with two guns. A short time since, one of the seapoys while sitting in our verandah, was attacked by a tiger or some other wild beast, but the creature was frightened away before the man was much injured.

But what has contributed more than any thing else to produce the pleasant change in our situation, is the prospect of settlers near us. Our missionary associates from Amherst will be in our immediate vicinity. I feel very solicitous that they should join us soon, as the rains have just closed, and this is a favourable time for the commencement of schools. I just begin to speak the language a little, and

am anxious to be engaged in this long anticipated employment.

Pray for us, my beloved friend, that we may be led to adopt such measures, and pursue such a course, as shall be most for the spiritual good of this benighted people.

Yours, &c.  
S. H. BOARDMAN.

The following extracts are from original Letters, of the late Rev. Samuel Pearce, well known by his Memoirs as a heavenly soul whilst on earth.

Birmingham, Sept. 30, 1791.

It is now Saturday evening; I have finished my usual preparations for the morrow. I have an hour to spare, and that hour I devote to intercourse with a friend I much esteem; I hope my past situation and my present effort will annihilate every suspicion of my friendship which may have found a lodging in your breast.

I anticipate with some degree of holy pleasure the work of the approaching day. I have for my evening's discourse the best subject in all the Bible. Eph. i. 7. Redemption! how welcome to the captive! Forgiveness! how delightful to the guilty! Grace! how pleasing to the heart of a saved sinner! O my dear friend how much do we lose of gospel blessings for want of realizing our personal connection with them; hence it is that we are no more humble, thankful, watchful, prayerful, joyful. We view the glories of the gospel at a distance, and for want of that Faith which is "the substance of things hoped for and evidence of things not seen," think too lightly of them—O Lord increase our faith!

There are two things we should be always doing. First, we should identify the promises and things promised, satisfy ourselves respecting the certain existence of them;—that they are not shadows but substances,—not fancies but realities. This would have a commanding influence upon our meditations, desires and prayers. Then, secondly, realize our interest in them, saying, 'These things are so, there is a far more exceeding and eternal weight of glory—there are enjoyments reserved in the heavenly world surpassing all human thought—and these joys, these glories, this inheritance is mine; then how would our hearts be where our treasure is! how pure would be our affections, how burdensome would sin be! how precious would Christ be! how much prized would Sabbaths and ordinances be, how dear would the Scriptures be!—in short, death itself would be welcome, for the soul would long to depart and be with Christ which is far better.

I wish to be very thankful that I have had some rich experience of divine things since my return, both in the closet and in the pulpit; at some seasons I could have said, O that I had wings like a dove that I might fly away and be at rest. The twentieth hymn in Dr. Watts' second book has been the most experimental piece of poetry I ever read; when I say this, you need not be told that I am not upon the mount always;—Alas no, but then why should I complain? My Lord knows best when to take me thither, and how long to keep me there; yet I know that if I had not an evil heart of unbelief, I should not thus depart from the living and the true God.—I hope you enjoy much of heaven on earth. O it is good to draw nigh to God.

" 'Tis heav'n to rest in his embrace,  
And no where else but there."  
May we know more and more experimentally the blessing of the beloved disciple. John xxi. 20.

S. PEARCE.

Birmingham, October 8th, 1792.

My very dear friend,—“Our law judgeth not a man before it heareth him”—let me beseech you to listen candidly to my defence, and then pronounce judgment on my silence as your wisdom directs. First, I have been out three considerable journeys since I returned from Wales, and all on my master's business. Into Oxfordshire, Shropshire, Leicestershire, and twice into Northamptonshire. This necessarily occasioned my being more busily employed on my return. But secondly my hands have been unusually full lately at home, partly from the prevalence of Antinomian poison among many professors in our town and congregation, and partly from greater success than ordinary attending my poor labours for my dear Master. Several have been under great awakenings; ten have lately joined us; yesterday I was rejoiced to hear that nineteen seeking souls met together at the house of one of our members; one besides has been with me this morning, and I expect two more to night. My dear Brother, it is pleasant to write

to you, under the endearing idea of Christian friendship; but you will, I know, forgive me when I say it is sweeter still to listen to the lispsings of so many babes in grace who are just beginning to say, “Abba Father,” and to regard them as “Children whom the Lord has given me,”—poor unworthy me!—O how I should rejoice to contemplate you in a similar, or more prosperous situation.

O that our little selves were more lost and swallowed up in the general interests of mankind, and the honors of our illustrious Lord! Never did I feel myself a more contemptible reptile than when preaching last night from Prov. xix. The immutability of the divine counsels, and the omnipotence of the divine arm, exhibit a striking contrast with the limited power of mutable man. Well may we stand on the shore, and gazing on the ocean of divine perfections, exclaim, “O the depths,” &c. Great God, “I am a worm and no man;” I am but an atom composed of the meanest matter, and in myself unqualified for the meanest service; but, in thy hand, “a straw shall thresh a mountain,” and “a barley cake put a host of thine enemies to flight.” Work, Lord, as thou wilt; send by whom thou wilt; for when “thou dost work, who shall let it?”

O what praising living Christians should we be if we lived as our obligations to sovereign mercy teach us, dead to the world, alive to God, far from gloom, full of joy! Heaven would be begun below; and like saints, in apostolic ages, we should be “praising God, and in favour with all his people.” Well! the tiresome days of sad complaint are rolling fast away; many are already gone; ere this reaches you another will have been numbered with those beyond the flood; soon the night of death will come—a short night, but it will usher in a day, O how permanent! an eternal day! which shall be succeeded by night no more! Come Lord Jesus, come quickly.

I have lately been much reconciled to death; first, from a persuasion that the Lord can accomplish all his purposes of grace as well without the use of so poor a worm as with him; and secondly, from a comparison of this sinful state with that sinless world. O my brother, it is sin, cursed sin! that turns man to a devil, and earth to hell. It is holiness, perfect holiness which forms the heaven of God, of angels, and of the spirits of just men made perfect; and I can say, this is the heaven I want. O if the kingdom of glory contained a million blessings, and God were to bid me choose, my heart would reply, “Lord! give me the blessing of perfect conformity to thee, and then bestow the rest on angels: I'll envy not their portion, having enough in possessing thy image, and in thy image, thee.”

From the Columbian Star.

## COMMUNION.

No people were ever made, to bear imputations more grievous to honourable and generous feeling, than the Baptists, on account of their close communion. We are often publicly charged with a degree of bigotry and intolerance which can find no parallel except in the darkest ages; and the amount of odium which is thus turned upon us might seem too much for endurance though divided among so many, were we not well supported by the rectitude of our cause. We are accounted churlish and morose, a people of selfish habits, and unneighbourly conduct, whilst our sister denominations are so much offended and disobliged by our restrictive course, that we ought to fear lest they should become inexorable, and finally refuse our invitation to commune when we shall have come so nearly to our senses, as to solicit from them such a favour. We may certainly have just reason to dread, that no future concessions will be sufficient to pacify the indignation of those whom we have so long provoked by our disregard to good manners. We have abrogated all our claims to their future courtesies, by the use of that proscriptive system which has fenced our tables. If therefore we have assumed an untenable position, it should be abandoned as soon as possible, and the terms of conciliation should be held out to our offended brethren. Up to this time, however, we have not been able to detect the least injustice in the ground which we occupy on the subject of close communion. The demand which is made upon us to render our communion-tables accessible to other denominations than our own, is, in the first place unequal and unfair.

Were it not for our views and conscientious opinions in relation to the mode and subject of baptism, we might as well melt away as a denomination, and lose ourselves in the great mass of evangelical

christians of other persuasions. We have no quarrel with our Congregational and Presbyterian brethren on the more general questions of doctrine, nor have we much to say against their ecclesiastical polity. If therefore, either openly or tacitly, we surrender the question about Infant Baptism, we have nothing left that will be serious enough to form a distinctive feature, and should therefore appear ridiculous, in attempting to keep up a sectarian enclosure when we have nothing to enclose. But the question about Baptism is not a mere dispute about water, whether much or little. It is a question that affects the integrity of conscience, and the authority of Revelation. Whether as Baptists we are right or wrong in the views which we take is not the inquiry; but whether a tenet which we consider of vital importance is to be relinquished for the sake of a bare courtesy. It is even more than this. The demand of free communion which is so often urged against us involves a concession which our good Pædobaptist brethren have never yet made themselves, and which we suspect they never will make. It is nothing less than this, That baptism is not a prerequisite to the Lord's Supper. Before they require this concession of us, they ought to set us the example, and first make the same allowance. But have they done this? Will they ever do it? It is disingenuous, to say the least of it, to exact from others what we are unwilling to grant in the same circumstances.

In the second place, if we, from the most assured sense of duty, are bound to give all possible prevalence to our views, then must we disallow promiscuous communion. We learn from a highly respectable source, that the Baptist denomination in England, have gained nothing by the prevalence of open communion sentiments. On the other hand, it would appear that they have even lost ground. The returns from several of their most considerable Associations as lately published in this paper, exhibited a meagre increase. The highest number added to any one Association, was 180. The church and congregation of Mr. Hall, who is acknowledged on all hands to possess extraordinary merits both as a man and a highly gifted pulpit orator, is but a small community, compared with those of very inferior men. Of other churches in which the same sentiment exists, we understand similar things, and are induced to apprehend a sad retrogression, in the cause of Baptist views in England. Many of their most intelligent and liberal men, ascribe this decay to the influence of open communion sentiments. And is it wonderful? If Baptists give up the contest for the ancient and apostolic rite of Baptism, who will maintain it? But we are not a little amused at the whimsical attachment which some of our Pædobaptist friends manifested towards Hall on Communion. Would any body believe that this book is at open variance with the whole Pædobaptist world? Yet such is the fact. The hinge upon which the whole of Mr. Hall's argument turns, is in direct contradiction to the creed and practice of all their churches. He builds his entire structure upon the assumption that baptism does not necessarily precede communion. The reverse of this, is what these fond admirers universally assert. How can they relish Hall? Did they ever read his book?

We shall not be thought to entertain unfriendly suspicions, should we mention in the third instance, our apprehensions that free communion would not be a very welcome thing to many of our sister denominations.

We have heard of a town in Massachusetts, in which a gentleman united himself with the Baptist church there, on the express condition that he should be allowed to commune in the Congregational church. The first time he applied for admission to the table, he was interrogated and counselled to the following effect. “Are you not a Baptist? Yes. Then you had better commune in your own church.” Another case in point is within our own knowledge. The Rev. Isaac Chase in the city of New York, has been for several years, the pastor of a free communion Baptist church. He is placed amidst opulent, and large churches, many of the ministers and members of which, are known to have declaimed loudly against us for our close communion. But the thanks that he has received from them for his liberality, is the privilege of passing quietly on without their aid or patronage. It is stated that he is unable to obtain even an ordinary compensation for his services, and that the Society yet stands indebted for their meeting house. It would not appear from such examples, that the measure of free communion, would be very cordially received by our

\* Their cottage is covered with bark and leaves.



brethren of other denominations, even were we disposed to proceed to its adoption.

In the fourth place, the custom of indiscriminate admission to the Lord's Supper, is impracticable to us without the surrender of principle. Hall on terms of communion has proved this, if nothing else. He constructs his whole system upon an argument which is strictly and literally preposterous, and that is, that baptism may come after communion. This is first in order, that which is properly and universally, second. This comes as nearly as possible to what we term preposterous. It is an inversion of order. It is an unwarrantable transposition of observances which neither Pedobaptists, nor Baptists, nor reason, nor scripture will tolerate. If then, the mastery penetration of Robert Hall can find nothing better than absurdity, "From which to reason, and to which refer," we may conclude with general consent, that nothing better was to be found. He thus proves one thing most clearly, and that is, the want of better proof. And what shall we say, when he who most excels in argument, is most potent in action, and most influential in authority, can find no better scope for the play of his machinery, than the narrow limits of a solecism? What shall we think when his keen mind, instead of protecting the truth, has impaled it upon the point of a false syllogism?

We wish not to be misunderstood, nor yet to have our views construed into the imputation of uncharitableness. We are not uncharitable. Though compelled to speak the truth to our brethren, and necessarily restricted in some parts of our conduct towards them, are we therefore their enemies? We trust God loves them and honours them by many signal blessings; but it is not because they are Pedobaptists. He has not commanded them to be so; but it is because the Good Spirit of Christ dwells with them, and they are accepted in Him "who is the head of all principality," and if they are blessed and owned of God, notwithstanding the retention of some errors, how much more happy might they become by the prompt renunciation of that which is erroneous? We also trust that God loves and honours us, and this, not because we are Baptists merely, but because we too are acceptable in the Beloved. We are therefore willing to go with our Christian brethren even though they be Pedobaptists, as far as they go with Christ. We will travel with them the whole length of duty and privilege; we will be found fighting amid their ranks when they enter into conflict with the opposing powers of darkness; we will stand by them when the noise of conflict becomes direful, will bind ourselves by a common sacrament to the common standard, resolved to stand among the first on the edge of dismal combat, and to press through the scenes of danger, and glory,—but we must not, we dare not fight out of the ranks, even though we should be assured of speedier victory by such a course. When therefore, our brave associates in their eagerness for conquest, rush beyond the lines, we must remain at our standard, and call them back to order and to the unsullied trophies of victory.

#### WESTMINSTER ABBEY.

From "Notes of a Traveller in England," published in the *Episcopal Watchman*.

To attempt a description of what has been so often and so well described, must be needless; nor is it easy to moralize, with any chance of being read, in a place, where Addison and Irving have mused with so much solemnity and pathos. Most assuredly, there is no place on the earth, where so many striking mementoes are assembled, or which conveys a more forcible impression of the truth of the poet's reflections—

The glories of our blood and state,  
Are shadows, not substantial things;  
There is no armour against fate:  
Death lays his icy hand on kings.

Sceptre and crown  
Must tumble down,  
And in the dust be equal made  
With the poor crooked scythe and spade.

Beneath the pavement repose the ashes of a long line of kings and queens, warriors "which caused their terror in the land of the living," statesmen, philosophers, poets:—

Here patriot's rest, who, for their country's good,  
In fighting fields were prodigal of blood:

Priests of unblemished lives here make abode,  
And Poets worthy their inspiring god;  
And searching wits of more mechanic parts,  
Who grac'd their age with new-invented arts;  
Those who to worth their bounty did extend,  
And those, who knew that bounty to commend.

A congregation of mighty dead, sleeping each in his narrow house, till "the trumpet shall sound, and the dead shall be raised incorruptible." I know not that I was more impressed by any thing I observed, than by seeing the initials of the names of the rival statesmen, Pitt and Fox, rudely cut in the flagging, at a few feet distance from each other. The noble monuments erected to their memory, in other parts of the Abbey, do not strike with half the force of these simple memorials, pointing out the identical spot where their ashes lie.

No description can do justice to the magnificence of Henry Seventh's chapel.

The carving and tracery, both in stone and wood, are rich beyond conception; and art and skill seem to have been exhausted, in decorating the tombs of the royal sleepers. But what does it all amount to?

Can storied urn, or animated bust,  
Back to its mansion call the fleeting breath?

Why should I be solicitous, whether my "earthly house of this tabernacle be dissolved within consecrated walls, or in a lonely church yard, when my spirit must return unto God who gave it?—This chapel being designed as a royal sepulchre, none have hitherto been buried in it but those, whose descent could be traced from some of the ancient kings.

In the Poet's Corner, the monumental statue of Addison will continue to be an attractive object, while genius and taste are held in honour. The sight of it naturally reminds one of Tickell's *Elegy on the death of the moralist*, "If dumb too long," &c. one of the most plaintive and touching elegies the language affords. The monument of Craik's, the intimate friend of Addison, stands at the west end of the nave. In their deaths they were scarcely divided;—

And Craik in death to Addison succeeds.

The monuments in the Poet's Corner present by no means an imposing appearance, if considered merely as works of art. They generally derive their interest from the illustrious names they commemorate. Those of Shakespeare and Handel are designed however with much felicity. The former is a statue of the poet, holding in his hand a scroll partially unrolled, on which is inscribed the well-known speech of Prospero in the *Tempest*,—"The cloud-capt towers, the gorgeous palaces," &c. The passage derives new force and beauty from "the solemn temple" in which the spectator stands, and which, with its solid buttresses and fretted aisles, is doomed to dissolution among the fires of the last day. The monument of Handel is also a full-length statue, leaning on a table covered with musical instruments. He is looking upward; and on the scroll depending by his side, is inscribed the divine solo from the *Messiah*,—"I know that my Redeemer liveth."

Crossing over to the northern aisle of the Abbey, the spectator is lost in a wilderness of monuments, some of which are well worthy of attention, while others were erected to commemorate names of which the world never heard.

O fond attempt, to give a deathless lot,  
To names ignoble, born to be forgot.

Why should mausolea of children find a place here, merely because they were of noble descent, or because the families were sufficiently wealthy to purchase a niche in this temple of worthies? The monument of Pitt loses its effect by its too great elevation, it being placed over the great western door. Chatham's is better situated; and if elegance consisted in the quantity of marble employed, this would stand pre-eminent. The great fault of modern statuary is, that the features are passionless and vacant,—a fault which appears to indicate a want of genius for the art. The productions of Bacon's chisel are singularly deficient in this respect. His figures on the monument of Fox—Britannia receiving the expiring patriot in her arms, are totally devoid of meaning. The guardian Genius appears as unmoved, as though she held a log of wood. The personification of death, in the monument of Lady Nightingale, has been much and justly censured as departing from good taste; for it is not every poetical personification which will bear to be represented in statuary. Setting aside, however, the defect in the design, nothing can be more beautiful than the execution. There is as much of eager joy in the face of the skeleton-archer, as can be expressed in a bony visage; and the anxious husband, receiving the fainting form of his wife, and striving to protect her from the fatal dart, presents a most admirable picture. The female figure is eminently beautiful. The drapery hanging on the skeleton, and protruded here and there by the angular bones, is wonderfully light, and wrought with such skill, that the marble folds appear to be transparent. But a description of the monuments worthy of particular study, would be as endless, as it must be uninteresting to the reader.

How vain and profitless does human glory appear, when studied among these mouldering tombs! And wherein does the dust they contain differ from that of the undistinguished dead? Faith anticipates the day, when "all that are in their graves shall hear the voice of the Son of Man, and shall come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." The proceedings of that day will level the artificial distinctions, which now place men at so wide a distance from each other; and the prize of our high calling will be awarded, not to the wise, the mighty, and the noble, but only to the best.

#### DEATH OF MR. ASHMUN.

Extract from a Discourse preached in the Centre Church in New-Haven, Aug. 27th, 1828, at the Funeral of Jehudi Ashmun, Esq. Colonial Agent of the American Colony at Liberia. By Leonard Bacon.

"Do you ask, to what purpose has he

died? I would that we could stand together on the promontory of Montserado, and see what has been accomplished by those toils and exposures, which have cost this man his life. Hard by, we might see the island, where, a few years since, there was a market for the slave-trade. To that place, crowds of captives were brought every year, and there they were sold like beasts of burthen. From that place, they were consigned to the unspeakable cruelties of thronged and pestilential slave-ships; and those whom death released not in their passage across the Atlantic, went into perpetual slavery. At that time, this Cape was literally consecrated to the devil; and here the miserable natives, in the gloom of the dark forest, offered worship to the evil spirit. All this was only a few years ago. And what see you now? The forest that had crowned the lofty cape for centuries, has been cleared away; and here are the dwellings of a civilized and intelligent people. Here are twelve hundred orderly industrious and prosperous freemen; who were once slaves, or in a state of degradation hardly preferable to bondage. Here are schools, and courts of justice, and lo! the spire which marks the temple dedicated to our God and Saviour—strange landmark to the mariner that traverses the seas of Africa. Here, for a hundred miles along the coast, no slave-trader dares to spread his canvass; for the flag that waves over that fortress, and the guns that threaten from its battlements, tell him that this land is sacred to humanity and freedom. Is all this nothing? Is it nothing to have laid on a barbarous continent, the foundation of a free and Christian empire? This is the work in which our friend has died."

The Nova Scotia Baptist Association held its annual meeting at Horton, N. S. June 23 and 24. The introductory sermon was preached by Rev. Charles Tupper, of Amherst, N. S. from 2 Cor. iv. 7—after which a collection was taken in aid of Missions. There are in this body 30 Churches, 17 ordained Ministers, 6 licensed preachers, 1772 members. A very pleasing attention to religion has existed in several of the churches in the year past. To the Church in Cornwallis, of which Rev. Edward Manning is pastor, 29 have been added; to the Church in Chester, of which Rev. Joseph Dimock is pastor, 23; to the Church in Waterford, which has no pastor, 20; to the new Church in Granville-street, Halifax, with which Professor Caswell has laboured to great acceptance, 25; and to the Church in Yarmouth, of which Rev. Harris Harding is pastor, 136 have been added. In other churches there have been happy additions, making the whole number baptized in the last year 334.

The brethren of this Association are taking vigorous measures for the establishment of a Literary and Theological Seminary, to be located in Horton, N. S. A committee of Directors, consisting of 37, and a Managing Committee of seven, are appointed. The two leading objects to be accomplished by this Seminary are, 1st—the providing of suitable instruction, within the reach of young men, who give satisfactory evidence that they are called to the gospel ministry, that they may come forward to the service of the churches as "scribes well-instructed unto the kingdom of God;"—and 2d.—to afford adequate means for the general instruction of every class in society, that thus the advantages of education may be more widely diffused, and not confined to the wealthy. To accomplish these laudable purposes, a Society is organized called the Nova Scotia Baptist Education Society, having a President, two Vice-Presidents, a Treasurer, and two Secretaries. We wish our brethren much success in their noble enterprise, and doubt not that perseverance will gain them a rich reward.

The Circular Letter of this association affords gratifying evidence that the cause of Missions, of Bible and Tract Societies are means of doing good, which it is the privilege of these churches to encourage by liberal contributions. The important duty of a generous support of the Christian Ministry is urged with much zeal and ability, and enforced on evangelical principles. We hope a bright day of prosperity to the Baptist denomination is dawning on Nova Scotia, and that religion in all its native purity and glory will be revived amongst them to a wider extent, and with yet greater power. There seems to be with them a redeeming spirit, on which we trust, Heaven will smile.—*Christian Watchman*.

The Manchester Baptist Association in Vermont held its annual session in Dorset, Sept. 17 and 18. The introductory sermon was preached by Rev. C. W. Hodges, of Arlington, from John xvi. 14. The church in Londonderry has been refreshed by a revival and 29 have been added to it by baptism.—This Association is the smallest in the State, having only seven churches, three ordained Ministers, and one licentiate, and about 500 members. There is of course four churches out of seven, that have no pastor. We hope the churches will awake to the necessity of pastoral labours, and a more liberal support of the Christian Ministry, the appointment of God for the benefit of his saints.

*Theoretical Christians.*—"When we endeavour to convince the ignorant, or to rouse the unthinking, we feel some hope; but as for those of you who have heard the gospel from your infancy, or long enough to learn distinctly and familiarly all the truths it contains; who know every thing we can advance; who believe every thing we can prove; who can even contend earnestly for the faith once delivered to the saints; and yet rest satisfied, regardless of the influence of those things in your hearts and lives—you, you are the most likely to drive ministers to despair. We preach; you acknowledge and admire; but you discover no more concern to obtain the one thing needful we propose, than if you were persuaded we call you to follow a cunningly devised fable. You believe there is no felicity in the creature, and that satisfaction is to be found in God only. The conviction is just; but it is completely useless; for you are forsaking the fountain of living waters, and hewing out to yourselves broken cisterns that can hold no water. You confess there is a hell, and that its misery is extreme; but you never take one step to avoid it. We cry, Death is rapidly approaching you, and the Judge standeth before the door. You answer 'yes,' and slumber on. Your life is a perpetual contradiction to your creed. I need not say, that you are not Christians; that you are wholly unlike them; that you do not war a good warfare; that you do not run the race set before you; for you are acquainted with all this; you do not mistake your condition; you know you are in a state of condemnation, and are still at ease! O what a paradox are you!—You are sermon proof. A Bible has poured forth all its treasures before you; it has thrown down at your feet heaven and hell; but it has excited neither hope nor fear. Surely you have reason to apprehend that means, so long applied in vain, will be always useless."—*Jay*.

In religious conversation seek not so much either to vent thy knowledge or to increase it as to know more spiritually and effectually what thou dost know. In this way those mean despised truths that every one thinks he has sufficiently seen into, will have a new sweetness and use in them, which thou didst not so well perceive before.—*Leighton*.

Though the heart once gone from God turns continually farther away from Him, and moves not towards him till it be renewed, yet, even in that wandering, it retains such relation to God as its centre, that it hath no true rest elsewhere, nor can by any means find it. It is made for Him, and is therefore still restless till it find Him.—*ib*.

True, says one, we are all sinners, but even in the Old Testament, God has promised forgiveness on repentance. One of the Fathers supplies the retort—"True! God has promised pardon on penitence; but has he promised penitence on sin? He that repenteth shall be forgiven; but where is it said, He that sinneth shall repent?"—*Coleridge*.

#### For the Christian Secretary. ENCOURAGEMENT TO CHRISTIAN FAITHFULNESS.

MR. EDITOR,

In the month of August, 1826, Mr. — was travelling upon the Canal, near the village of Clyde, N. York, when a party of females came upon the Boat. As his manner was, Mr. — soon commenced a prudent, and affectionate conversation with them, upon the importance of a preparation for death. One of their party opposed, and ridiculed the exhortation; and finally declared herself settled in the doctrine of Universal salvation.

When the party were about to leave the Boat, Mr. — still insisted upon their immediate preparation to stand at the judgment seat of Christ.

Having in a spirit of piety and kindness, taken leave of all but his opponent; he turned to her, and in a spirit of pathos and energy, addressed her in the character of Simon Magus, "Repent, and pray God, and perhaps the thoughts of thy heart may be forgiven thee;" and they retired. Mr. — heard nothing more from the party, until the anniversary of our Association, in June, 1828, and they knew nothing of him, and heard nothing from him until the same time.

It was at this place, that the lady who opposed Mr. —, had a sight of him again among the throng; and sent a brother to invite him across the house. She immediately seized his hand, and enquired, "do you recollect me?" He replied that he did not. She then declared, that his plain and pungent address on board the Boat, almost two years before, sunk deep into her mind. And after which occurrence, she lived almost in despair for more than a year. At last, after drinking the cup of repentance to its dregs, she hoped that God had forgiven her the thoughts of her heart. "And oh! Sir, (said he) while I feel to bless God for the great work he has done for my soul, I cannot be too thankful to you, for your faithful exhortation, even in the midst of my opposition."

Mr. — returned from the Association, resolved upon an increase of faithfulness, and perseverance in the great work in which he is engaged.

#### CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, OCT. 18, 1828.

#### HARTFORD BAPTIST ASSOCIATION.

This Association held its 39th anniversary in America, N. Y. Oct. 8th and 9th. The Introductory Sermon was preached by Rev. Isaac Kimball, from 1 Cor. ix. 22. "I am made all things to all men, that I might by all means save some."

The preacher's introductory remarks were upon the happy results that might be expected, if the ministers of the gospel were to take the Apostle Paul for their model. His heads of remark were, 1. The paramount importance of the salvation of the soul. 2. The sacrifices to be made for this object. In illustration of the former, he considered the soul in three states: in this world, in heaven, and in perdition. Among the sacrifices mentioned under his second general division, were those of time, ease, property, feeling, and trifling differences of sentiment. While pleading for being made all things to all men, he insisted on the necessity of being "under the law to Christ." His inferences were practical, and adapted to the occasion.

Our venerable father in the ministry, the Rev. Rufus Babcock, was chosen Moderator, and Rev. Barnas Sears, Clerk.

The letters from the churches, though generally speaking, not bearing intelligence of revivals, were highly interesting; and indicative of sound Christian doctrine, and deep religious feeling.

There was, during the session, preaching in that place and its vicinity, by Brethren Morse, Sears, Tilden, Ballard, Benedict and Hayborn. The Association unanimously voted, an equal division of the Widow's Fund, with the New Haven Association. Resolutions were passed in favour of a monthly conference of the Churches, for the promotion of experimental religion, Sabbath Schools, Bible Classes, &c.

The business of the Association being closed, the Moderator addressed the Assembly.—He pathetically alluded to the departure of his early associates in the ministry;—to the superior advantages, and consequent obligation of the rising generation. While they were entering upon other men's labours, he exhorted them to take upon them their mantle of piety. He entreated them not to forget Burmah; desired one and all to awake to activity, as they beheld the brightening prospects of the church.

#### CONFERENCE OF CHURCHES.

Agreeably to appointment, a conference of churches was held with the 1st Baptist Church in Saybrook, on Wednesday and Thursday last. The spiritual presence of the Head of the Church, was sensibly manifested in the assembly. The Christian union enjoyed by the church, and the entire cordiality with which they received and entertained the conference, are fruits which shall doubtless redound to their account.

The statements made by the delegates from the churches; the prayers, confessions, and exhortations; and in truth, the whole service was calculated to excite to deep searchings of heart, and the cultivation of a devotional spirit. The sentiment seemed universal, "It is good for us to be here;" and it is hoped that the occasion may be made a signal blessing, not only to the church with which the conference was held; but also that the delegates will find the blessing of God to accompany them to the several branches of Zion in which they are located. The next conference, by special desire, is appointed with the church in North Haven, of which timely notice will be given.

#### TO CORRESPONDENTS.

A "Day-labourer" is received, and while we deplore the evil which he reprehends, we think the publication of his strictures would be calculated to throw unmerited suspicion on a whole order of men, whose characters should be clear from any reproach. A word in the ear of the offender, might save a soul from death, and hide a multitude of sins. If our correspondent had given us the name of the delinquent, we would have placed in his hands an excellent Tract, recently published in this city, addressed to "Rum drinking Christians." As the matter stands, the duty doubtless is imperative on a day labourer, in the spirit of kindness to admonish his brother personally.

"Fairplay, and no passion," is received, and probably the subject of his remarks will receive a distinct notice in our next.

"A zealous lover of the truth," has advanced some truths, but as his object is not fully developed in his first number, we must be indulged in waiting to examine his whole series, before we commence the publication of his thoughts. We hope all his zeal will be according to knowledge.

Rev. Pierpont Crockett, has accepted the pastoral office with the Baptist Church and Society in Essex.

Rev. Benjamin R. Skinner, has accepted the Pastoral office with the Baptist Church and Society in Killingworth.



Rev. George Phippen, late of Massachusetts, has accepted the call of the Baptist Church and Society in Canton and Northampton, to become their Pastor, and has entered this field of labour.

### General Intelligence.

From the N. Y. Morning Courier.  
LATEST FROM EUROPE.

THE arrival of the *Birmingham*, (8th Sept. packet ship) Capt HARRIS, from Liverpool, has put us in possession of our regular files of Papers, Prices Current, Circulars, Shipping and Lloyd's Lists, &c. from Liverpool to the 8th, London to the evening of the 6th, and Greenock and Glasgow to the 5th ultimo, all inclusive—extracts from which are given in our columns this morning.

### FROM THE THEATRE OF WAR.

London dates of Saturday evening, half past 7, publish the following Russian Bulletins. It must be remembered that the Russians tell their story in their own way in their bulletins.

### RUSSIAN BULLETINS.

At a late hour this afternoon we received three bulletins of the Russian army. The first dated Choumla, August 7, and contained an account of the operations which are carrying on against that fortress. Nothing remarkable had, however taken place since the departure of the Emperor, with the exception of a cannonading between the tirailleurs of the Russian advanced posts and the Turkish tirailleurs. The Russian position had been completely fortified. The Turkish positions had been reconnoitred, and it was found that they had, upon a chain of heights which touched their left flank, vast entrenchments, flanked by bastions. It was rumoured that Choumla was in want of provisions, and especially of forage for the cavalry, which had not quitted the fortress.

The second bulletin is dated Varna, Aug. 11, and it details the operations of the Russian fleet and army against that fortress. On the evening of the 7th the Turks made a vigorous sally to drive the Russians from the position; but, after a murderous conflict, which lasted until sunset, they were repulsed, and retired into the place, after suffering a severe loss. During the night of the 7th to the morning of the 8th, the Russian flotilla made an attack on that of the Turks, and, notwithstanding a desperate resistance, succeeded in capturing and towing to the fleet fourteen vessels, besides cannon and ammunition. The Russians lost in this affair four men killed and 27 wounded.

On the 9th the Turks made a fresh attempt to dislodge the Russians from their positions, but they were repulsed and pursued to the foot of the ramparts. In these sorties the Russians had 25 men killed and 37 wounded. The Turks, it is added, had been employed two whole days in burying their dead. The Russians claim to have been equally successful in resisting the sorties of the garrison of Silistra.

*Frontiers of Poland, August 19.*—It is said, that the Grand Duke Constantine has received directions from the Emperor, his brother, to put in motion, as soon as possible, a corps of 30,000 men of the Polish army.

*Odessa, Aug. 13.*—Last Sunday the Emperor came to the residence of her Majesty the Empress, to this town, in order to attend divine service. His Majesty afterwards gave a private audience to Lord Heytesbury, the British Ambassador Extraordinary, who arrived here on the 9th, after which his Excellency had the honour to be presented to her Majesty the Empress and to the Grand Duke Michael.

*Odessa, August 14.* We hear that his Majesty will set out on the 23d to return to the army. It is certain that by that day all the reinforcements, which amount to nearly 85,000 men, must have joined the army of Shumla, and that a grand attack will then be made, unless the operations, which will be carried on in the mean time, should have led to an earlier development of the great crisis.

The Prussian Officers who are with the Russian army speak in high terms of the valour and skill of the Turkish cavalry. Colonel Von Noritz, an able cavalry officer, of the school of Blucher, who had a mind to try his strength with some of them, lost his servant on the occasion. Another, in a similar rencontre received a severe wound. The Turks still seem to use their crook sabres with admirable skill.

According to the new times, the Czar's retreat to Odessa was for the purpose of avoiding Lord Heytesbury. His Lordship however came up with the traitor at Odessa, and had an interview with him.

The Turks are busy fortifying Sophia and Nissa and all the towns and defiles, in that direction.—They are making frequent incursions from Gurgevo and Widdin into Wallachia. By referring to our chart of Oct. 9th, the reader will see the position of these places.

The French Journal des Debats says that General Rodger's position at Eske Stamboul (on the road from Bazaric to Pravedee), gives him the command of the main road, and enables him to cut off the communication from the capital to Choumla. This is not so—the Russian advance Guard are not on the main road, and will not be, till they reach Pravedee, nor will they then be able to intercept the supplies from Adrianople to Choumla.

The Sultan is forming a vast reserve in the rear of the Balkan, south of Varna, in the neighbourhood of Aidos, and Enineh Balkan, whence he means to contest the passage of the Balkan. He is to command in person, as soon as he has sent off all the necessary troops from the capital.

Gallipoli, on the shores of the Hellespont is put on the war establishment, and two Pashas have been sent to the castles of the Dardanelles.

When the Sultan was informed of the French expedition to the Morea, several councils were held—in which it was discussed whether war should not be declared against France. The question was not decided in the affirmative, but firmans were despatched to all the Pashas of the empire, and to the commanders of maritime places; and lastly, to all the officers of his Highness, that they should hold themselves ready against any surprise by the French, who were suspected of adhering to the cause of the Infidels.—This was particularly addressed to the Pacha of Egypt, with a repetition of the order forbidding him to take any steps for the departure of his troops from the Morea.

The New Times, of Sept. 4th says—Letters from the Russian capital do not disguise the fact, that a new levy, of a very extensive kind, has been ordered, as well as that bodies

of disposable troops should be sent on to the theatre of war. It is also stated, that the losses of the Russians have been infinitely greater than acknowledged in the bulletins, and that the hardships endured by the troops are of a most appalling nature.

It is also confidently believed in the diplomatic circles in Paris, that a complete understanding was established between the Russian and French Cabinets, previously to the sailing of the expedition from Toulon, in case either, or both should be arrested in their career, by any combined or separate movements on the part of Great Britain and Austria; nay, it is even added, in Paris letters of a highly political character, that this convention will not be long before it makes its appearance in public.

The New Times, also says:—The campaign of Turkey, may now be considered as closed for the present season. The passage of the Balkan in 1828 is not to be accomplished, and if Varna should be able to stand out many months longer, the Russians, we presume will take up their winter quarters on the north side of the Danube. Even, should Shumla fall, the occupation of that position will be untenable, unless supplies can be procured through Varna. The war, has therefore taken an unexpected turn, and small politicians who had settled it, almost before it had commenced, may now amuse themselves by laughing at each other.

### ENGLAND.

Our Minister, Mr. BARBOUR, has been introduced to Lord Aberdeen.

It is stated, that Parliament will meet in November, to form a Committee on the Catholic Claims, and then adjourn till January, when the Report will be received.

A petition to the King against any further concessions to the Roman Catholics, is now in the course of signature in every county of Great Britain.

### London, Sept. 6, Evening.

The retirement of the Duke of Clarence from the important office of Lord High Admiral, it is now said, in the naval circles will not take place. The Lord Chancellor, it is added, some days since had a long conference with his Royal Highness, and his lordship is occupied in remodelling the form of the patent by virtue of which that office is held. The Duke of Clarence still continues to perform the duties of the office, and occasionally comes to town at Bushy, to reside at the Admiralty.

### FRANCE.

The fresh taking up of transports for the French expedition to the Morea is terminated. The first battalion of the 29th regiment of the line destined to form part of that expedition, after a short stay in this town, set out yesterday at two o'clock in the morning, for Toulon.

### SPAIN.

*Madrid, Aug. 21.*—Yesterday evening the 4th Regt of Foot Guards, commanded by M. Espeleta marched from the capital to Catalonia. This province is again covered with bands, which, according to the accounts sent by the Count d'Espagne himself to Government, become every day more formidable. When they consider themselves strong enough to sustain an attack, they await with firmness the troops sent against them; if, on the other hand, they do not think it prudent to accept the combat, they bury themselves in the mountains, and escape all pursuit.

### PORTUGAL.

Quiet and calm. The Island of Madeira is making active preparations to resist the Miguelites. The blockading squadron have reached the Island.

### AUSTRIA.

*Vienna, Aug. 23.*—It is reported that the officers of the circles have received orders to have in readiness draft-horses necessary for the troops which are now in their cantonments near Baden. His Majesty the Emperor is expected there on the 4th Sept. The Empress and the Archduchess Sophia will not arrive till the 13th, because the latter Princess is going to spend some days at Tegernsee, on the occasion of her sister's marriage.

### PRUSSIA.

Letters from Berlin state that a number of the Prussian fortresses are being put into a state of defence, and supplied with provisions.

### GREECE.

From the New Times.

The news from Corfu of the 23d of July are of a very different character from what we had reason to expect. Twenty-five transports it is said have arrived at Navarino from Alexandria, but instead of coming to convey Ibrahim and his troops home, they have brought him provisions and soldiers. It is added, that immediately consequent on this arrival, Ibrahim sent detachments into the interior, which, according to their custom, have laid waste all before him.

The English and French Admirals, on hearing of the news, sailed from Corfu to Navarino.

### FROM THE BARBARY STATES.

The Emperor of Morocco, it would appear, by letters from the Mediterranean, is hardly enough to risk a quarrel at the same time with three great European Powers, having seized and detained the English brig *Perseverance* and two vessels bearing the Russian and Austrian flags. The British Consul General made a formal protest against the capture of the *Perseverance*, and forwarded a demand for her release to the Emperor. The ground for her detention appears to be, that she was not provided with a Mediterranean pass.

It is reported, that the Prince of Hesse Hombourg, the Austrian Envoy to the Russian headquarters, died suddenly within forty-eight hours after his arrival. Some of the Paris editors suggest that the diplomatic conferences would be deferred on that account.

### LATEST FROM COLOMBIA.

Extract of a letter to the Editor of the Baltimore Gazette, dated,

"CARACAS, 6th September, 1828.

"Since my last, nothing of moment has occurred here—Bolívar, at the head of Colombia, with full power to do as he pleases, appears to be the unanimous wish of the people. All political discord has vanished, and the reforms have gradually commenced.—A Commissioner has been appointed to report a plan, altering the present system of Administration of Justice—a worse system than the present probably cannot be found in any part of the world—it has and still does, cause great misery, and Bolívar is determined to get rid of it, and with it the Administration themselves.—The Municipalities, or Corporaciones, the last vestige of the wretched representative system

are also to be done away with.—A vigorous police has been established; and good order and tranquility are the consequences.—It is true there is much distress, I mean pecuniary distress—but this must be attributed to the immense amount of paper issued during the administration of General Santander.

"Bolívar's first step was to cut off the root of the evil—and to do this, it became necessary to suspend the payment of the Government paper.—The consequences have been attended with a general curtailment of the credit system, and all things are brought down to a cash basis.—The Commercial distress, therefore has been extreme, and this added to the general want of confidence arising from the political changes that have taken place since 1826, has caused real distress—time, hard work, and economy; are considered by Bolívar's party as actually necessary to purify the country, and ultimately there is little doubt, that they will effect a cure—yet, all consider the times cruelly hard—and without looking into the causes that have produced this state of things, have first abused one measure, and then another, until at last all have agreed that patience is absolutely necessary—and so say I.—Hard work and economy are powerful weapons to make a people rich—and I trust Bolívar will have nerve enough to continue the present system without resorting to the issue of paper, except so far as the Government is compromised, with regard to a description of paper called Vales—but Bolívar says the Government is bankrupt, and have not the means, however advantageous the circulation of Vales might be.—The merchants who are the holders of three fifths of the Vales, grumble much.

"It is believed here, that there will be no war with Peru."

*From Michigan.*—The Detroit Gazette announces the return of Governor Cass, from the St. Joseph, where he and Col. Menard have been negotiating a purchase of land from the Potawatamies. The commissioners have succeeded in procuring one cession in Michigan, south of the St. Joseph, and including the site for a town at the mouth of that river; and another in the State of Indiana, containing the whole Indian country within that State, east of the Kanawake river. The two tracts, probably containing one million and a half of acres, may be considered one of the most beautiful regions in the western country. The Indians were very well disposed, and every thing was amicably conducted.

*Blackstone Canal.*—The first passage from Providence to Worcester, through this canal, was made on Tuesday of last week, by the steam-boat *Lady Carrington*. Appropriate rejoicings and ceremonies took place on this occasion, and an address to the assembled crowd was pronounced from the deck of the boat by Col. Merrick, chairman of the Selectmen—after which a large party partook of a collation at the mansion house of Gov. Lincoln.—This great work is thus accomplished, agreeably to the wishes of its most sanguine advocates.—*Morning Courier.*

*Bronchotomy.*—This operation was performed with success by Dr. R. Burrows, of Freyburg, Me. on a boy 4 years of age, who had swallowed the core of an apple. People are not generally aware that cutting the throat in such cases, an easy and safe operation. An incision may be made by any person when surgical assistance cannot be had and other means fail, sufficiently large to admit a silver tube—say a small pencil case, or a quill, which by continuing respiration will save the life of the patient. The incision should be below what is called the apple of the throat.—*Boston Courier.*

There are now 140 Anti-Slavery Societies in the U. States, exclusive of the Auxiliaries of the American Colonization Society. One hundred and eight are in slave-holding States.

A valuable clover mill in Brookfield, Vt. belonging to Messrs. Justus & Jereh Edson, was consumed on the night of the 19th ult. with a quantity of clover seed. The fire is supposed to have been caused by the friction of the machinery.

The Newark (N. J.) Intelligencer says, "our town is sickly, almost beyond example, and we have similar reports from the country around."

Mr. Whitney, who it is alleged was engaged in the abduction of Morgan, and who has for some time been absent in the Southern States, has voluntarily returned to Rochester.

An Irishman, proceeding from Albany to Whitehall in the stage, and who called his name *W. Brice*, was found dead in a field at White Creek. He left the stage when it stopped, in a fit of derangement, and wandered about for one or two days.

The steam boat *Fair Star* burst her boiler three or four weeks ago, on her passage from Mobile to New-Orleans.

A shock and subterranean sound were perceived at Pottsville, Penn. on the 21st ult. and also at Belvidera, N. J. which are supposed to have been caused by an earthquake.

Two boats were carried over the falls at St. Johns, N. B. in one day, about three weeks since. One of them contained a negro, and the other a young white man—both of whom were lost; and nothing at the last accounts, had been seen of their bodies.

We are happy to learn that John Fleetwood Marsh, Esq. who died a few days since in East-Chester, West-Chester County, has bequeathed, among other legacies, *Ten Thousand Dollars* to the American Bible Society; and also one third of the residuum of his personal estate after said legacies are paid, the amount of which is yet unknown. All doubts concerning the validity of the will, we understand, are now removed.—*N. Y. Obs.*

The Richmond Family Visitor states that a Presbyterian clergyman in Virginia, who is labouring in a wide moral waste without a salary, and whose property consists almost entirely in slaves, (valued at from \$3000 to \$4000), has offered to liberate them all, as soon as the American Colonization Society can find means to transport them to Liberia.—*Id.*

During one of the thunder storms by which the metropolis has recently been visited, a person who for some years had been totally blind in his right eye, was walking over Waterloo Bridge, when he was suddenly struck by a flash of lightning, which rendered him almost insensible. "On his recovery, he found that his sight was almost perfectly restored.—*Lon. paper.*

*Japan.*—Mr. Medhurst, a missionary at Batavia, has met with a number of Japanese books, including eight dictionaries, which he has caused to be translated into English, as important auxiliaries, not merely to literary but to Christian missionary purposes.

One ninth of the whole population of Paris are wholly maintained by the funds which the different bureaux of charity distribute for their relief; and still a countless horde of mendicants infest her streets, her quays, and all her public places.

*Indian Hostilities.*—Governor Edwards, of Illinois, has addressed a letter to the Indian Agent for that district, enclosing proof, or what he considers such, of a hostile disposition on the part of the Indians of that State.—He complains that neither the Agent, nor the Secretary of War, have paid sufficient attention to his former representations, and concludes with the declaration that,

"Under all these circumstances, I see no other alternative than to regard them as enemies; and to prepare to treat them as such. They will not be permitted to pass through any part of this State, except on lawful business, and with a flag. Nor need they hope to gather any corn they may have planted on the ceded lands of this state; within striking distance of our settlements. I should be glad to forward them of my determination, but cannot command the services of an interpreter; and therefore must do the best I can without one."—*Illinois pap.*

*"Age of Action."*—Some act the hypocrite, some the traitor, some the fool, some the madman, some the coward, some the sluggard, many the bitter enemy of all righteousness, a few the part of wise, consistent, holy, devoted, Christians. If it be true that Israel's keeper "neither slumbers nor sleeps," it is equally true, that the wicked "sleep not except they have done some mischief." "Up and gird thyself for the battle, O man of God."

Messrs. Editors.—You will confer a favour on the writer, by laying the following receipt before your readers.

### SHOE BLACKING.

*Perhaps the best in the world, is Elderberries.*—Wash the berries with your hands, in a large kettle of water; set them in the shade a few days, until they ferment; then boil it half a day, filling it up with water. After it is cool, strain and wring them through a coarse, open cloth, and then boil it down to the thickness of molasses.—Put a small quantity with a feather on a brush; rub the shoe until there is a fine gloss.

JOHN TAYLOR,

N. B.—The same will make good writing ink.—*Baptist Recorder.*

*The Summer Complaint.*—For this dangerous and distressing complaint, a decoction of the common ground Ivy, is a certain and almost immediate remedy.

*Remarkable Preservation from a Shark.*—An extraordinary story is told by Captain Wallace, of a lover and his mistress, who were saved in a singular manner from the jaws of a shark. A transport, with part of a regiment on board, was sailing with a gentle breeze along the coast of Ceylon, one of the officers was leaning over the poop railing, conversing with a young lady who had inspired him with the tender passion; the fair one was in her cabin and in the act of handing a paper to her lover, when overreaching herself she fell into the sea, and supported by her clothes drifted astern; the officer lost no time in plunging in after her, and swimming towards her, upheld her with one arm. The sails were quickly backed, the ship lay to, and preparations were making to lower a boat; when to the dismay of all on board, a large shark appeared from under the keel of the vessel, and glided towards his victims; a shout of terror from the agonized spectators called the attention of the officer to the approaching danger: he saw the monster's fearful length near him, he made a desperate effort, plunged and splashed the water so as to frighten the shark, who turned and dived away out of sight; the current had now carried the officer and the lady close to the vessel, when the shark appeared a second time alongside, and was in the act of turning on his back to seize one of the hapless pair, when a private of the officer's company, who was standing in the hammock-netting, jumped fearlessly over-board with a bayonet in his hand, which he plunged into the back of the shark, which instantly disappearing, the three were quickly released from their perilous situation.

*March of Improvement.*—The publisher of a weekly Journal in Meadville, Pa. states that 25 years ago, when he first established his printing office in that place, there were only a small number of inhabitants living in a few scattered huts—while now the village is not surpassed by any place in West Pennsylvania, for its numerous, commodious, and in many instances beautiful dwelling houses, churches, Academies, Court House, with a splendid edifice for a College.—Twenty-five years ago, they were without any roads except Indian paths; now they have good roads, with 18 stages passing per week in various directions. He then was compelled to transport his printing paper 200 miles, on pack horses; now a paper mill is worked in the village.—This is substantially the history of a multitude of other places in our highly favoured country.

*The Season.*—The papers from various quarters, speak of the unhealthiness of the present season. The country appears to be more afflicted than the cities.

*Temperance.*—Our Baptist Brethren have commenced the formation of Temperance Societies, a general meeting of which is to be held in Powhatan, the latter part of November. Why will it not be expedient for other denominations, either to unite with them, or to form similar associations? There is here a Herculean work to accomplish; there is no time to be lost; and there is great need of united, as well as individual effort. By the formation of such societies; by ceasing to use or sell ardent spirits; by discountenancing their use by others; and by the distribution of such Tracts and books on the subject, as Nott's Appeal to the Temperate, Kittredge's Address, and Beecher's Sermons on Intemperance, the ball of this moral revolution may be set in motion, and Virginia be emancipated from this worst species of tyranny.—*Visitor and Telegraph.*

*A Theatre become a Church.*—It is stated, on the authority of a letter from a gentleman at Cincinnati, published in the *Philadelphian*,

that the Baptists in that city, have purchased the Theatre, and are converting it into a Church. This is one happy result of the late effusions of the Holy Spirit on the inhabitants of Cincinnati.

The Town Council of the town of Providence, at their late meeting to receive application for licences, refused to grant any for the sale of liquors in confectioners' shops.

The Provincial Parliament of Lower Canada, has been again prorogued until Nov. 1st: and the Parliament of Upper Canada, to Oct. 29th.

The notorious Malbone Briggs, who was recently convicted as an accessory after the fact, in the Exeter Bank robbery, and recognized in the sum of five hundred dollars, thro' fear of a second arraignment, as a principal in that transaction, has restored six thousand dollars more of the money stolen, which was concealed in a stone wall near Newport.—The money taken and not restored, is now three thousand dollars, some of which may be probably recovered on properly disciplining these daring villains.

*Ohio yearly meeting of Friends.*—Some serious disturbances occurred at the yearly meeting of the Society of Friends, which commenced at Mount Pleasant, Ohio, on Monday, the 7th inst. The society is divided into two parties, the one called "Orthodox," or Society of Friends, and the other "Hicksites," or Friends. On Monday morning, the Orthodox party obtained possession of the meeting house, and closed the doors. Shortly after the other party entered tumultuously, and a motion was made by one of them, while business was progressing to appoint a new clerk; which was accordingly done, and he was placed to the clerk's seat. The Orthodox party then adjourned, to meet the next day, at ten o'clock. The next day the house was still in possession of the other party, and the Orthodox convened their meeting in the yard, and proceeded to the transaction of business. On Wednesday they met at the Short Creek meeting house, about half a mile distant from Mount Pleasant.—*Western paper.*

Receipts for the Christian Secretary during the last week.

Rev. Thos. Winter, \$17 50.—Rev. C. P. Wilson, 20.—N. Hunt, 2.—Rev. Geo. Benedict, 3.—A. Avery, 50 cts.—Mrs. Phebe Bailey, 3 50.—A. Osborn, 1.—S. Elton, 2.—O. Blake, 1.

### MARRIED.

In this city, by Rev. Barnes Sears, Mr. Nathaniel Andrus, to Mrs. Jennet Caswell. In this city, by the Rev. Mr. Hawes, Mr. Charles H. Northam, to Miss Susan Risley, daughter of Mr. George Risley. By the Rev. Mr. Lindsley, Mr. Grove Hinman, of Lee, Mass. to Miss Lucy R. Dinock. At New-Hartford, Mr. Byron Adams, of this city, to Miss Harriet Stow. At Harwinton, Mr. Simeon Johnson, to Miss Margaret Hungerford.—At New-Haven, Mr. Ezra Hitchcock, of Woodridge, to Miss Esther Yennans; John A. Foot, Esq. to Miss Frances A. Hitchcock, daughter of Silas Hitchcock, Esq. all of Cheshire. At Saybrook, by the Rev. R. Jennings, Mr. Edmund Doane, Junr. to Miss Betsey White.

### OBITUARY.

In this city, Col. Thaddeus Leavitt, of Suffolk, 51. In this city, on the 11th inst. Mr. Abial Howard, 22, formerly of Plainfield, Vermont. (Printers in the State of New-York will please insert the above.) At Simsbury, on the 17th inst. James Goodwin, Esq. aged 51. At Sharon, Oct. 23, Mrs. Mary Bennett, wife of Captain Edmund Bennett, 71. At Windsor, Wintonbury Society, Mr. J. hn T. Latimer, 32.—At East Windsor, Mrs. Ann Porter, 59, wife of Dr. Daniel Porter.—At Farmington, Correl Woodford, 40.—At Berlin, New Britain Society, Mr. Moses Smith, 63. At Guilford, Capt. James Vail, 45. At Meriden, Mr. Marcus C. Mattoon, 28. At Beaufort S. C. on the 24th ult. Mrs. Elizabeth Bythewood wife of the Rev. Daniel Bythewood, and for many years an exemplary member of the Baptist Church in that place. At Rye, N. Y. on the 11th ult. aged 43, Josiah P. nfield, for many years a respectable citizen of Savannah, Ga. and a pious active member of the Baptist Church in that city.

### NOTICE.

THE New-England Baptist Ministerial Conference, will be held at the house of Elder Francis Darrow, Waterford, on the 1st Tuesday in November, at 9 o'clock. A. M.

### Journeyman Cooper.

WANTED, a first rate Journeyman Cooper, without a family, who will have constant employment and good wages.—Enquire at the Cooper's shop opposite the Brick Distillery.

Hartford, Oct. 18, 1828.

A. ALLEN.

### ISAAC KIMBALL,

RESPECTFULLY informs the public, that he shall commence the Winter term of instruction in the Union Academy at Wallingford, on Monday, the 27th inst.—Terms of tuition as heretofore.

Oct. 18.

39

### NOTICE.

THE subscribers have formed a connection in business, under the firm of A. & C. Day & Co.

BOLLES & DAY.  
CALVIN DAY.

HARTFORD, SEPT. 15, 1828.

### NEW WHOLESALE STORE.

### A. & C. DAY & CO.

WE have taken a Store 25 rods North of the Court House, and are now opening a fresh stock of Foreign Peice Goods, which they offer to Dealers only. Merchants and others wishing to purchase, are invited to call and examine their assortment.

A. & C. DAY & CO. offer their services to Manufacturers as Agents for the sale of Domestic Goods. They solicit consignments from Cotton and Woollen Manufacturers, to whom the most satisfactory references will be given, and liberal advances made, if desired.



## POETRY.

From the New Baptist Miscellany.  
THE FATHER AND CHILD.

The richest green of summer  
Was scatter'd o'er the plain,  
And Weymss' high and rocky woods  
Confess'd its genial reign,  
When Edwin with his little child  
Forth wandered in that lonely wild.

There hill and vale alternately  
Lay in that winding strath,  
And briars and thorns, with prickly arms,  
Beset their weary path,  
While distance with its varied bloom,  
Cheated with hopes their present gloom.

And such is life, the father said,  
Our joys are future seem,  
For soon their false and hollow bliss,  
'Evanish like a dream:  
Like the deep pit-falls in this wood,  
Life is with hidden dangers strew'd.

In midst of its ensnaring charms,  
Still keep the narrow road:  
In midst of terrors and alarms,  
Still put thy trust in God:  
He'll lead thee from its glowing smiles,  
Its deepest woes and hardest toils.

He'll lead thee to his pastures green,  
Where healing waters flow,  
A heavenly calm shall soothe thy soul,  
Though earthly tempests blow:  
He'll lead thee through death's dreary vale,  
When every other stay shall fail.

But fly, my child, those shining towers,  
Which bear religion's name;  
Where pride and folly, pomp and power,  
Darken its rising fame:  
Fly to the ark of truth and love,  
The arts of men can never move.

O may'st thou prove my staff and friend,  
When lowers my evil day—  
When the cold winds of age shall rend  
My tunic of clay:  
Haply thou'lt o'er my ashes weep,  
When I shall sleep the long dark sleep.

J. D.

## BOTH SIDES.

We take the annexed article from the April number of the *Spirit and Manners of the Age*. The enemy of Missions to the Heathen is permitted to speak, and his objections are well answered.

"What is it that the Missionaries, and many hundreds of mistaken but well-meaning persons besides, who are dreaming of making the Hindoos Christians,—what is it, in the moral or civil character of that nation, that they look to for auspicious omens to their project? Every one in his senses will admit, that a cycle of years, of centuries, perhaps, must precede its accomplishment;—to talk of immediate conversion is foolishness,—foolishness sublimed into madness. There is one fallacy that has contributed a great deal to mislead them. They have taught themselves to consider Hindooism as a system, which does not tolerate merely, but actually enjoins, every species of sensuality, the most odious and brutal vices; arguing, and consistently enough, from their premises, that every element of so unnatural a theology, must melt away before the lights of reason and true religion. But the Hindoo theology is no such thing. It holds out no allurements to the sensual passions. It deals in no indulgencies. It is far, very far, from being a bed of roses. It is the most ascetic religion the world ever saw; the thorniest path to heaven mankind can be invited to enter. In that religion, the sternest abstinence is enforced; not preached, not recommended. From beginning to end, there is no precept in it. It is law; stern, adamant, unyielding law, from which there is no appeal. Other systems denounce intemperance. The Hindoo renders it impossible. It assumes the permitted enjoyment to be equivalent to the licentious abuse,—and it prohibits the enjoyment. The authority of such a religion may be estimated, by its contempt of the common feelings of mankind; for that must be a fabric of no ordinary strength, which has outlived the lapse of so many ages, and withstood the shock of so many revolutions, in spite of the murmurs and protests of Nature, under the privation of all that is wont to soothe and refresh her.

Yet, with all the chances in their favour, what has been done? In the course of ten years, scarcely as many real conversions have been effected. Chandahs and Pariahs, indeed, without number, have been converts; but then there was nothing from which they could be converted. They are comprehended in none of the religious castes, into which Hindoostan is divided. The Hindoos disown them. The pick-axes of our evangelical pioneers, have only stirred a few crumbling fragments at the base of the mountain; the mountain still rears its head, and smiles at their obscure and feeble labours. What is it, you will ask, that renders this hardy mass of superstition alike immoveable by force, and impenetrable to reason? The division of caste. That stupendous institution,—whether the result of craft or accident, or both—it is this which has made the whole country at once the temple and citadel of its superstitions. The entire and moral constitution of man is thus summoned to their support; all his feelings of honourable pride, of ingenious shame, his estimation in this life, his hopes beyond it, are enlisted in their defence. No Hindoo can survive the loss of his caste. Nor in

caste is there the relation of high or low; every caste is alike, from the head of Vishnu to the sole of his foot; nor would any man exchange his own caste, though it condemns him to the meanest offices and the vilest degradation, for another which carries along with it the homage and veneration of millions. A most singular construction of society undoubtedly; but an insuperable stumbling-block in the way of those, who are unwilling to leave the Hindoos in undisturbed possession of a faith which, with all its deformities in the eye of reason, has heretofore rendered them a peaceable, and, in the main, a virtuous and happy people." We need go back not more than a dozen lines, to refresh our memory with our author's description of the happiness which this "faith," in undisturbed possession of which he wishes the Hindoos to be left, is wont to confer on its devotees. "It is the most ascetic religion the world ever saw; the thorniest path to heaven mankind can be invited to enter. In that religion, the sternest abstinence is enforced—not preached—not recommended." "The authority of such a religion may be estimated, by its contempt of the common feelings of mankind; for that must be a fabric of no ordinary strength, which has outlived the lapse of so many ages, and withstood the shock of so many revolutions, in spite of the murmurs and protests of nature, under the privation of all that is wont to soothe and refresh him." What human individual would desire to deprive a nation of "a faith" so calculated to render it "a virtuous and happy people?" The writer continues—"As human beings, it behoves us to speak humanely; and so long as Providence deigns only to confer with man through human agencies, it is neither irrational nor impious to infer the hopelessness of the project, from the invincible strength of the impediment."

We would ask the learned gentleman, what there was, a few years ago, in the "moral or civil character," for example, of the inhabitants of the Sandwich Islands, to which the Missionaries could look "for auspicious omens to their project?" It is right that he should be informed, that the missionaries do not look to the moral or civil character of nations, or of individuals, for auspicious omens of their success, in disseminating the truths of the Gospel; from these they would, in all instances, receive but little encouragement. They take the command of God as their warrant, and look to the influences of the Holy Spirit, to crown their endeavours with the entire success by which they are certain they will, sooner or later, be followed: and we can assure our facetious anecdotalist, that conversions are, and have been, taking place hourly and momentarily, in almost every nation under heaven, quite as miraculous and contrary to "omens," as that of a Hindoo.

That one state of Society presents more formidable obstacles to the introduction of Christianity than another, is certain; and that of Hindoostan has many peculiar to itself, we readily admit; but the argument supplied us by this fact, we consider to be in favour of an increase, and not of a relaxation of effort. The writer does not pretend to say, that Hindoostan will not eventually become Christian, but asserts, "that a cycle of years, of centuries, perhaps, must precede its accomplishment;" and that "to talk of immediate conversion, is foolishness—foolishness sublimed into madness." Now, if by immediate conversion, is meant a general and simultaneous revolution in the creed of the Hindoos, the anticipation of such an occurrence may merit the epithet above applied to it. But supposing this change to be brought about by human means, according to the general plan of Providence, how is the work to be accomplished, even "in a cycle of years or of centuries," if the task be not begun and persevered in? Sir Christopher Wren, acting on the principles here laid down for Christian missionaries, would not have commenced the erection of St. Paul's, because it required thirty-five years for its completion; he would have waited the thirty-five years, and then have expected to behold it emerging from the earth, as if by magic.

What follows is not quite intelligible to us. He says, "There is one fallacy that has contributed a great deal to mislead them; (missionaries and the friends of missions) 'they have taught themselves to consider Hindooism as a system, which does not tolerate merely, but actually enjoins, every species of sensuality—the most odious and brutal vices; arguing, and consistently enough,' &c. Now we certainly think, considering the hold which sensual indulgencies have on our nature, that a sensual religion is, of all others, the most difficult to eradicate; and do not see why mistaking that of the Hindoos to be of this description, the missionaries should argue, 'and consistently,' therefrom, in favour of the success of their cause. But to show that they have not this fact in their favour, the writer adds, 'But the Hindoo theology is no such thing;'—and proceeds to tell us, that it consists in strict self-denial and self-torture; which, in his views of the question, renders the case hopeless— and then exclaims, 'yet, with all these chances in their favour,' &c.

He then asks, "What has been done?" and answers his question by informing us, "that in ten years, as many real conversions have been effected. Chandahs and Pariahs, indeed, without number, have been converts; but then there was nothing from which they could be converted." How Pagans (no matter what their caste or condition, for we feel it necessary to inform this gentleman, that the Christian religion makes no distinction, in value, between the soul of a beggar and a prince) should "without number, have become converts" to Christianity; and yet that there should have been "nothing from which they could be converted," we do not clearly understand. Is the worship of idols and quadrupeds "nothing" from which to be converted? And are the truths of salvation nothing, to which to be converted?

The author cites "the division of caste," as "an insuperable stumbling-block in the way of those, who are unwilling to leave the Hindoos in undisturbed possession of a faith which, with all its

deformities, in the eye of reason, has heretofore rendered them a peaceable, and, in the main, a virtuous and happy people." We need go back not more than a dozen lines, to refresh our memory with our author's description of the happiness which this "faith," in undisturbed possession of which he wishes the Hindoos to be left, is wont to confer on its devotees. "It is the most ascetic religion the world ever saw; the thorniest path to heaven mankind can be invited to enter. In that religion, the sternest abstinence is enforced—not preached—not recommended." "The authority of such a religion may be estimated, by its contempt of the common feelings of mankind; for that must be a fabric of no ordinary strength, which has outlived the lapse of so many ages, and withstood the shock of so many revolutions, in spite of the murmurs and protests of nature, under the privation of all that is wont to soothe and refresh him." What human individual would desire to deprive a nation of "a faith" so calculated to render it "a virtuous and happy people?" The writer continues—"As human beings, it behoves us to speak humanely; and so long as Providence deigns only to confer with man through human agencies, it is neither irrational nor impious to infer the hopelessness of the project, from the invincible strength of the impediment." We think such inferences are both irrational and impious. The writer now abandons his theory of the intervention of "a cycle of years or centuries," and pronounces the cause to be perpetually hopeless.

But we at length get to the secret of this advocacy of Hindoo virtue and happiness. "But if a whisper or two, as to politic expediency, has a chance of being heard, might we not ask, What will be our empire in India, when its native subjects have become Christians? Christianity established in India, presupposes the abolition of caste; yet it is to that institution you owe your empire; for it completely disarms the whole population, with the exception of a comparative handful, who are permitted to follow warlike pursuits, and who are now serving in your army, and helping you to complete and consolidate the conquest of their country. The rest can never lift up a hand against you; they cannot, by that law of caste which you are bent upon demolishing. Ascend, then, the Pisgah of your pious speculation. Look down from it, upon the whole multitudinous host from the Indus to Cape Comorin, from the ocean to the mountainous range of Himilaya, all let loose from the circumscriptions of caste—that condensing pressure of superstition, which has hitherto bowed them to your yoke, quite removed from their shoulders; and the whole nation rising, with resistless might, in the strength and manhood of political renovation. Conceive the fondest wishes of brothers Marshman and Carey crowned with success; and this with little or no help from the Bishops you have sent out, who to this hour lol at their ease in their episcopal cushions, as if they imagined they saw the danger of the struggle. Image to yourselves millions, the most abstinent creatures of God, at once made proselytes to fermented liquors, and overrun with the same rabble of vices and disorders, with which that fatal beverage has scourged the population of your own country. When this consummation, so long and devoutly wished, has taken place, would you value your power in India at a pin's fee? It is true, no one affects to deny it, the Hindoos are affected with many of the crimes that disturb and disgrace society, wherever society exists. But is it not enough to make angels weep, that crusades should be preached up against the dancing-girls in India—the only female tribe avowedly dedicated to prostitution. Crusades against prostitutes, from a metropolis, which, abounding in all that is loathsome in female debauchery, opens, we might suppose, a much wider field for the pious efforts of saints and missionaries at home? I have heard, so blind and stupid is zeal—I have heard persons talk of civilizing the Hindoos!—Civilize the Hindoos!—a nation consummately civilized when our own ancestors were naked savages, and old in arts and literature, before the primeval forests of Britain had started from their ancient silence at the voice of man." We no longer feel surprise at the writer's enmity to Christianity, believing it to consist, as he evidently does, in "fermented liquors." That he is quite ignorant of its nature, tendency, and design, he has showed in every line of this article; and we fear he has formed his estimate of it from the conduct of its unworthy, and merely nominal professors, with whom alone, probably, it has been his lot to associate. We cannot wonder, then, that he should be anxious to preserve a people so innocent of sensual indulgence, "on whom the sternest abstinence is enforced"—so virtuous and so happy,—from the contamination of Christianity.

But after this, what are we to make of the startling admission, that "the Hindoos are infected with many of the crimes that disturb and disgrace society, wherever society exists;" and "the allusion to the 'dancing-girls,' 'the only female tribe avowedly dedicated to prostitu-

tion?" The twaddle about angels weeping, because the missionaries have endeavoured to reclaim, in common with other classes, prostitutes in India, while there are prostitutes in their native country, is too babyish to need observation. The eloquence and power of the concluding sentence, however, amply atones for it:—"Civilize the Hindoos!" exclaims the Madras Junius; "a nation consummately civilized when our own ancestors were naked savages; and old in arts and literature, before the principal forests of Britain had started from their ancient silence at the voice of man!" This is unanswerable: what has the present state of Hindoostan to do with the question? It is plain, that to desire to impart improvement and civilization to men whose ancestors, many centuries before, "were consummately civilized," "is foolishness—foolishness sublimed into madness."

We advise this sage counsellor, if indeed he be one, to confine himself in his next paper, to the blunders of his Irish attorney, and thereby avoid the risk of committing such very silly ones himself, by meddling with subjects of which he has little knowledge, and for the discussion of which he has less capacity.

## ZION'S PILGRIM.

Continued from page 126.

## THE POOR MAN'S EXPERIENCE.

"In relating my experience (he said,) of the Lord's gracious dealings with my soul, I desire to acknowledge, to the praise of the glory of his grace, wherein he hath made me accepted in the beloved, that I can, with all humility of mind, adopt the language of the Psalmist, and say as he did, 'The Lord is the portion of mine inheritance and of my cup. He sustineth my lot.' Since that blessed period, when it pleased God to call me by his grace, and to quicken my soul which was before dead in trespasses and sins, through a long series of five and twenty years, I have been learning, by little and little, to discover more and more of my own emptiness and poverty, and of the infinite fullness and suitability, which is in the unsearchable riches of Christ Jesus to supply all my wants. And the attainment to which at length, under the teaching of God the Holy Ghost, I am arrived, is to know, that Jesus is the only portion of his people, for there is salvation in no other. The inheritance lost in the first Adam, can only be recovered in the second. Jesus is the fountain of all blessings, temporal, spiritual, and eternal. 'Men shall be blessed in Him.' And out of Him there is not a single favour provided for any of the bankrupt race of Adam's children. And it is my peculiar mercy, and a lesson which I have learnt from our Great Master in the Lord's school, that while the Blessed Spirit declares in his church, that the Lord's portion is his people. Jacob is the lot to his inheritance: my heart can make reply to the sweet sound, from the persuasion of a reciprocal interest in the Redeemer, the Lord is the portion of mine inheritance, and of my cup. Thou maintainest my lot.

"It hath not been, however, without many hard lessons to flesh and blood, with which I have been exercised, that I have arrived to this knowledge. It was a long time before I could rightly understand, and still longer before I could rightly relish, when understood, the humiliating doctrine of living out of myself, and living wholly upon another. The pride of my heart continually revolted at the idea of depending, like the beggar at the gate, for my daily supply. Though the heavenly manna became doubly sweet by its freshness, yet I frequently felt a rising desire within me to have a little stock, which I might call my own. And even now, though repeated lessons ought to have taught me better, and though the preciousness of every gift is enhanced, by its being received immediately out of the hand of the gracious giver; yet such is the remaining power of the unhumiliated pride of my heart, that I discover much rebellion at times rising within. And I am prompted very frequently to tell my heavenly instructor, that surely now I might without danger be rendered somewhat more independent. Blessed be the patience of him with whom I have to do, that whenever this is the case, (so very gracious and condescending is he) a renewal of my old lessons soon sets all to rights again, and makes me bless his holy name, that I am placed under a wiser and better direction than my own. By carrying my forgetful heart back to the first principles of learning in the divine science, and by calling to mind my original stock, and present measure of indwelling corruption, I learn the peculiar blessedness of having all my fresh springs in him. And the sweetness of this life, when grace is in exercise, is inexpressible. While I am enabled to see that Jesus is my portion, every dispensation comes in a way of mercy. When my heart is under the assurance that my Lord is in it, it matters not what it is. His presence alone, hath the wonderful property of converting crosses and pains into enjoyments and pleasures. Every affliction which comes directed by his hand, hath the sure mark of affection folded up within the cover. And while I sit down with tenfold pleasure, to the enjoyment of the thousand mercies which my God is con-

tinually giving me, because I behold with the eye of faith his presence at the table, smiling graciously upon all; I no less am enabled, in the hour of calamity, to wait the issue, because I can and do hear with the ear of faith that soul-sustaining voice, 'What I do thou knowest not now, but thou shalt know hereafter.' Oh! the sweetness of having Jesus for our portion! and of living a life of faith upon the Son of God, who hath loved me and given himself for me!"

I was musing upon the happiness of a frame of mind like this, as the Poor Man ended his relation, and reflecting on the little probability that I should ever arrive at such a state of blessedness; when a deep sigh, accompanied with a voice of complaint from a person near me, roused me from my meditation, and at once spoke my feelings and his own.

## COPARTNERSHIP.

THE subscribers having entered into partnership under the firm of  
**HOADLEY & CHALKER,**  
Have bought the Stock, and taken the stand lately occupied by Jeremy Hoadley, and will continue the Hating business in all its various branches; and by their attention they hope to merit a share of public patronage.

On hand, and constantly manufacturing a general assortment of fashionable Hats, where those in want will do well to call.

W. H. HOADLEY,  
JESSE CHALKER.

Sept. 29.

J. W. DIMOCK,  
MERCHANT-TAILOR,

Has just returned from New-York, with a general assortment of Goods in his line, consisting in part of

BLUE, black, brown, olive, green, and mix'd Broadcloths and Cassimeres; Vestings; Goats Hair and Indigo Blue Cambrics; together with every article of Trimmings usually found in a Tailor's establishment.

N. B. Fall Fashions are received. All orders thankfully received and faithfully executed.

TRACIS have been received at the Depository.  
October 4.

37

## JOHN OLMSTED

IS opening the most extensive assortment of DRY GOODS, calculated for the approaching season, that he has ever offered; many of which will be sold to country merchants at New-York prices.

Also,  
A full supply of Tariffville and English Ingrain Carpets, new and elegant patterns, and every article pertaining to a carpet ware room; which he offers cheaper than they can be obtained at any Carpet Store in New-York or Boston.

Hartford, Sept. 27, 1823.

38

NEW-YORK AND HARTFORD  
STEAM-BOAT LINE.

The OLIVER ELLSWORTH, Capt. Tho's. Stow.  
The MACDONOUGH, Capt. LUTHER SMITH.

PRICE OF PASSAGE, \$5 00.

THESE Boats having been thoroughly repaired, and put in the best condition, have commenced their regular trips between New-York and Hartford, and will continue to run through the season on the following days

The Oliver Ellsworth will leave Hartford, MONDAYS and THURSDAYS, at 11 o'clock, A. M.; and New-York TUESDAYS and FRIDAYS, at 4 o'clock, P. M.

The Macdonough will leave Hartford, WEDNESDAYS and SATURDAYS, at 11 o'clock, A. M.; and New-York MONDAYS and THURSDAYS, at 4 o'clock, P. M.

Passengers will be received and landed at the usual landing places on the River.

Stages will be in readiness on the arrival of the Boats at Hartford, to forward passengers to Massachusetts, New Hampshire, and Vermont.

CHAPIN & NORTHAM, Agents.

Hartford, March 8, 1823.

47

THE  
PROTECTION  
INSURANCE COMPANY.

Having been duly organized, are now ready to receive proposals of FIRE and MARINE INSURANCE, at their office in State-Street, a few doors west of Front-Street.

THIS Institution was incorporated by the Legislature of this state at their last session, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to HALF A MILLION OF DOLLARS. The first named sum is all paid in or secured, and the whole amount (\$150,000) is vested in Bank Funds, Mortgages and approved indorsed notes; all which, on the shortest notice, could be converted into Cash and appropriated to the payment of losses.

The Directors pledge themselves to issue policies on as favourable terms as any other Office in the United States; and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public.

WM. W. ELLSWORTH, President.

THOMAS C. PERKINS, Secretary.

Hartford, July, 1825.

## NOTICE.

THE Court of Probate for the District of Southington, hath limited and allowed six months from the date hereof, for the creditors to the estate of STODDARD NEAL, late of said Southington, deceased, to exhibit their claims for settlement. Those who neglect to present their accounts, properly attested, within said time, will be debared a recovery. All persons indebted to said estate, are requested to make immediate payment to  
JOHN NEAL, Jun. Executor.  
Southington, Oct. 4, 1828.

38